World Alliance News Letter

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The Task Ahead

A few years ago when strolling in the garden of Lambeth Palace with the former Archbishop of Canterbury, Dr. Lang, I said to him: "The older I get, the more convinced I am that Christianity is the most stark realism," to which, after a brief silence, he replied, "Yes, my dear Bishop, if we can only get it applied." To do just this, apply Christian principles in the field of international relations, is the function of the World Alliance for International Friendship through the Churches.

At our last annual meeting in Worcester, instead of adding to the already large number of blueprints for a post-war world—few of which have the remotest chance of being put into effect—we determined that the most realistic and hopeful course of action would be to start right where we are with the materials at hand and endeavor to improve, however slightly, the existing situation. Accordingly, we passed a resolution petitioning the President so to implement the United Nations now that there would be some hope of their remaining united when the war is over to work on the problems of peace. This I conceive to be true Christian realism.

Peace is rarely the result of a plan or program—how many there have been throughout the ages—but rather the result of attitudes on the part of individuals and nations. Under stress of threatened common disaster nations can work together, though even then it is far from easy. When such threats cease, history and experience prove how easy it is to fall apart again. Our problem then is to find some way of bridging that transitional period between war and peace and insuring that the United Nations remain united after military victory is achieved.

The peace following the war must be built upon and grow out of activities during the war. It will not be utterly disparite or unconnected with present plans and actions. In a very real sense we are both fighting a war and making the pattern of the peace to follow now. If we are to have a world united politically, (it is already united economically), we must have some modicum of unity with which to start, and such already exists among those nations which have freely banded together against the common enemy. That unity is enough to start with, in fact it is all we shall have. Consequently, the United Nations must be so organized and unified and given such tasks now as will necessarily demand their continuing together after the war.

Here we have a truly realistic form of procedure, and perhaps the only one. It demands of course that America stay in and help finish the job, and here lies our chief responsibility as Americans. Present plans and hopes may be modified or cast aside, but that will not matter much if we stay in. More important than any particular plans is to insure that the might, power, and influence of this country is actively engaged on the side of cooperation with other nations to construct a secure and peaceful world. That is the most important task our peace lovers can perform. It will not be easy and there is no time to lose. Beautiful dreams and plans may become but an escape from this much more difficult but absolutely essential task. If all peace lovers will begin now to work unremittingly to educate and influence public opinion, and especially our Senators and Representatives, to determine that after the war America will not let the world down, they will make the greatest contribution to the peace of the world. If America works unselfishly and whole-heartedly for a permanent union of the United Nations now and continues such cooperation after the war, we should be able, with God's help, to start mankind upon the path leading to that blessed day,

> "When the war drums beat no longer, and the battle flags are furled,
>
> In the parliament of man, the federation of the world."

That the World Alliance may be increasingly helpful in this task is my earnest wish and prayer as we enter upon another year.

G. Ashton Oldham,
President

New Year's Message

In the latest issue of the Canterbury diocesan magazine, the following New Year's message from the Archbishop of Canterbury has been published:

> We enter on the new year with high hopes, but it is no time for complacency or for relaxation. All our determination and energy are still needed; perhaps also all our endurance. Yet we have good ground for believing that the turning point is reached and past, and we should take stock of our capacity and crown our victory in the war with a just and secure peace. Victory tests the moral quality of a nation very searchingly. Then as now there must be no relaxation. We shall have vast responsibilities and obligations. We shall need resolution and self-discipline if we are to meet them.
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> Above all, we shall need a sense of direction, and it is here that Christian public opinion should be well informed, alert, and vocal. Christianity does not tell us the ways or means by which we can reach our objectives, but it does tell us what our objectives ought to be and that is the thing to settle first. It tells us to aim at the conditions which foster the development of each human person, with all the gifts which God has given him, in the widest and deepest possible fellowship or community. That is the general aim which all the parties may pursue in whatever they believe to be the best way. But if they are to be guided by Christian principles, that must be their goal and the criterion by which they judge particular proposals.

Statement on Anti-Semitism

The Federal Council of Churches in its Biennial Session on December 11 adopted the following resolution on anti-Semitism and the persecution of Jews in Europe:

> The reports which are reaching us concerning the incredible cruelties toward the Jews in Nazi-occupied countries, particularly Poland, stir the Christian people of America to the deepest sympathy and indignation. It is impossible to avoid a conclusion that something like a policy of deliberate extermination of the Jews in Europe is being carried out. The violence and inhumanity which Nazi leaders have publicly avowed toward all Jews are apparently now coming to a climax in a virtual massacre. We are resolved to do our full part in establishing conditions in which such treatment of the Jews shall end.
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> The feelings of the Jewish community throughout the world have recently been expressed in a period of mourning, fasting and prayer. We associate ourselves with our Jewish fellow-citizens in their hour of tragic sorrow, and unite our prayers with theirs.
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> We confess our own ineffectiveness in combating the influences which beget anti-Semitism in our own country, and urge our constituencies to intensify their efforts in behalf of friendly relations with the Jews.
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> We urge that all plans for reconstruction in Europe shall include measures designed to secure full justice for the Jews and a safe and respected place for them in western civilization. For those who, after the war, will have to emigrate from the war-ridden lands of Europe, immigration opportunities should be created in this and other lands.

The immediate, harrowing problem of the Nazi program of extermination is a problem for the United Nations. As Dr. J. H. Hertz, Chief Rabbi of Britain, asked in December:

> Will they (the United Nations) open the gates of their countries to refugees from the Nazi inferno and help the few neutral States to receive them? Will at least the children be saved from mass poisoning and burial alive by Hitler and his hell hounds?

The larger problem of anti-Semitism, however, is a problem primarily for Christian groups and individuals. As Dr. Henry A. Atkinson said in a radio address on January 7, "The 'Jewish problem' is almost exclusively a Christian problem."

United Nations Declaration

Eleven members of the United Nations joined on December 18 to issue a common declaration on the persecution of the Jewish people in Europe. In commenting on the declaration, Secretary of State Cordell Hull said that plans were being developed to apprehend at the earliest possible moment those guilty of the persecutions. The text of the declaration follows:

> The attention of the Belgian, Czechoslovak, Greek, Luxembourg, Netherlands, Norwegian, Polish, Soviet, United Kingdom, United States, and Yugoslav Governments and also of the French National Committee has been drawn to numerous reports from Europe that the German authorities, not content with denying to persons of Jewish race in all the territories over which their barbarous rule has been extended the most elementary human rights, are now carrying into effect Hitler's oft-repeated intention to exterminate the Jewish people in Europe.
>
> From all the occupied countries Jews are being transported in conditions of appalling horror and brutality to Eastern Europe. In Poland, which has been made the principal Nazi slaughterhouse, the ghettos established by the German invader are being systematically emptied of all Jews except a few highly skilled workers required for war industries. None of those taken away is ever heard of again. The able-bodied are slowly worked to death in labor camps. The infirm are left to die of exposure and starvation or are deliberately massacred in mass executions. The number of victims of these bloody cruelties is reckoned in many hundreds of thousands of entirely innocent men, women, and children.
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> The above-mentioned governments and the French National Committee condemn in the strongest possible terms this bestial policy of cold-blooded extermination. They declare that such events can only strengthen the resolve of all freedom-loving peoples to overthrow the barbarous Hitlerite tyranny. They reaffirm their solemn resolution to insure that those responsible for these crimes shall not escape retribution and to press on with the necessary practical measures to this end.

The Treaty with China

A definite step towards a better world order and towards a new era in the Far East was taken on January 11 when the United States and Great Britain signed with China treaties abolishing extra-territorial and other special rights which have been held for nearly one hundred years. The Sino-American Treaty, signed in Washington by Secretary of State Cordell Hull and the Chinese Ambassador Wei Tao-ming, ends American extra-territorial jurisdiction in China, special rights in the treaty ports, and international settlements, the right to station troops in China and special rights for American naval vessels in Chinese waters. In short, Americans henceforth will be subject to Chinese laws as Chinese in the United States are subject to American laws. The treaty also provides that the two governments will negotiate "a comprehensive, modern treaty of friendship, commerce, navigation, and consular rights" and that in the meantime relations not covered by treaties will be subject to "generally accepted principles of international law." This treaty, which is similar to the Sino-British Treaty, will take effect when ratified by the United States Senate and the Chinese Government.

This action is greatly appreciated by the Chinese. Generalissimo Chiang Kai-shek said in a broadcast to his people:

> We received from the United States an especially gratifying, complete, and unreserved agreement to the hopes and aspirations expressed by our government. . . . From the action of our allies, every one of the United Nations must draw new courage for the fight.

This historic step towards a good neighbor policy with China needs to be supplemented with a second step: repeal of the Exclusion Act to bring China under the quota provisions of the regular immigration laws.

United Nations Policy

In his address December 4, the Hon. Walter Nash, Minister of New Zealand to the United States, said:

> The first imperative for a peaceful world order after this war is that Russia and China should be parties to all agreements concerning the future world from the time of the initiation of the discussion for these agreements.
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> They must come to any conference table of the main powers of the United Nations and sit down when the schemes are originated. We should not go to them and present a combined Anglo-American plan and say "this is what we think" with the implication "take it or leave it."
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> Anything of that nature must tend to arouse their antagonism and their suspicion. All four of these main United Nations must sit down to the table as equals. I am not suggesting that the Big Four should have the exclusive rights of determining the peace by any means. All of the United Nations must have their voice when that time comes, but I am suggesting that no peace will be practical unless these four chief powers are in agreement.

Christian Conference on War and Peace

On January 4-5, a group of 38 Protestant leaders met in New York to consider problems of strategy for a better world order. They were concerned with the question, so frequently neglected, "How can some of the ideals of a just peace actually be achieved?" They recognized the necessity of winning the peace in part during the war and by means of it. They worked on step-by-step procedures for action by ministers, laymen, women and youth groups in the churches. They prepared a statement on key objectives as a starting point for detailed plans. (See page 4.) Finally, they agreed to continue as the nucleus for a "board of strategy," with the title, Christian Conference on War and Peace.

In releasing the statement, Bishop Francis J. McConnell, chairman of the group now being set up, pointed out that the members of the Conference do not propose another organization to compete with existing agencies, but rather a process of consultation and joint planning by representatives of many religious groups concerned with winning the war and organizing the peace:

> In order to achieve some of the ideals of a better world order, it is necessary for church people to deal in a hardheaded way with problems of political action. This group proposes to focus attention on certain concrete objectives and to develop a realistic strategy for Christian groups.

The Conference voted unanimously to ask the American Council of the World Alliance to serve as administrative agency for the Conference, and elected the editor of the World Alliance News Letter, Richard Fagley, to be the secretary of the new group. The Executive Committee of the World Alliance approved the proposed arrangement and endorsed the statement at its meeting on January 6.

The members of the Conference, which issued the statement were as follows:

Dr. Henry A. Atkinson	Dr. Benjamin Mays
Dr. Eugene E. Barnett	Dr. Kathleen W. MacArthur
Dr. M. Searle Bates	Miss Dorothy McConnell
Prof. Brand Blanshard	Bishop Francis J. McConnell
Mrs. Walter Russell Bowie	Miss Rhoda McCulloch
Dr. John W. Bradbury	Dr. John Thomas McNeill
President Arlo A. Brown	Dr. Reinhold Niebuhr
Dr. Russell J. Clinchy	Dr. Justin Wroe Nixon
Dr. Henry Sloane Coffin	Rt. Rev. G. Ashton Oldham
Dr. Frederick L. Fagley	Dr. Daniel A. Poling
Rev. Richard M. Fagley	Dr. Harris Franklin Hall
Miss Margaret Forsyth	Pres. Emeritus George W. Richards
Dr. Stephen H. Fritchman	Dr. Guy Emery Shipler
Bishop Ivan Lee Holt	Rt. Rev. Frank W. Sterrett
Dr. Douglas Horton	Miss Rose Terlin
Dean Lynn Harold Hough	Dr. Channing H. Tobias
Dr. Samuel Guy Inman	Rt. Rev. Henry St. George Tucker
Dr. David D. Jones	Dr. Henry P. Van Dusen
Dr. Henry Smith Leiper	Mrs. Ruth M. Worrell

The Conference plans to follow the manifesto, *Program for Action,* with brief guides to action for church members. Here is one of the most hopeful developments in the struggle for world order among the American churches to occur in a long time.

Program For Action

The following statement on some of the key objectives for a decent and durable peace was issued on January 10th by the Christian Conference on War and Peace (see page 3).

That God created the world and its resources for the benefit of all His children, that each individual, made in His image, is of infinite worth and that all men are equally precious in His sight, are fundamental postulates of our faith. Only as life is ordered in accordance with these principles of the Creator can mankind enjoy the blessings of security and peace. Accordingly we, Christian men and women, of varying persuasions and differing branches of His church, record our firm and unanimous agreement on the following statement setting forth a program of action essential to a peaceful and ordered world.

I—*Win the War and Win the Chance to Build a Better World*

We recognize these facts:

1. The highest values of our civilization are menaced in this war.

2. We must give our strength individually and as a nation to the winning of this war.

3. Our ultimate concern, in the war as in the peace, is with the establishment of a world order in which justice and concord may be secured.

II—*A Council of the United Nations Now to Prosecute the War and Plan the Peace*

We hold these convictions:

1. Justice and peace in international relations can be permanently secured only through international organization.

2. Such organization involves a continuing cooperative effort of the nations of the world, with a definite commitment of authority and power by the nations to this organization. The United States of America should pledge its support to such a plan.

3. A Council of the United Nations should be set up now as the organ for cooperative action in prosecuting the war and in organizing the peace.

4. This Council should include all the nations now cooperating in the war effort.

5. The Council after the war should be open to those who are now neutrals, and to the present enemy nations as soon as they shall be able and willing to assume the responsibilities of such membership.

6. It is a fortunate circumstance that the United Nations now include China and Russia. The membership of China exemplifies the principle which should have general application: that membership in the Council should be world-wide without distinction as to race or limitation as to region. The membership of Russia encourages us to believe that difference of national economic and political structures need not of itself prevent international cooperation for a world order of justice and peace.

7. The United Nations should guard against domination or exploitation by the more powerful nations. They should secure to the smaller nations their due rights and proper representation. They should aid in the economic and political development of dependent peoples and safeguard the rights of minorities within the nations.

III—*Economic Cooperation by the United Nations to Raise Standards of Living Throughout the World*

Modern technology has created an interdependent world economy. We therefore maintain that an essential element in any organization of the world for peace is permanent international collaboration to improve the standard of living among all peoples and to give to all nations access to raw materials and opportunity to trade on equal terms. Only so can the productive capacity of modern industry be fully utilized for human welfare. We believe that such cooperation will help to obviate recurrent economic depressions and so remove one of the causes of war with its appalling destruction alike of human beings and of the means of life. We believe that no people, including our own nation, can be assured of full and permanent employment, and of a satisfactory standard of living, without the general economic progress of peoples throughout the world.

IV—*Extend Democracy at Home—Eliminate Racial Discrimination—Enlarge Economic Opportunity*

1. If there is to be a world order of justice and peace, than the principles suggested above for international relations must be embodied in the life of individual nations, including our own.

2. Our people cannot mobilize for united and heartfelt effort toward a better world order unless they see it being realized in their own land. Our nation cannot take the place of leadership to which it is obligated by its resources of men and means, as well as by its ideals, if it is not loyal to those ideals in its own life. Our nation cannot adequately meet its post-war responsibilities unless it corrects its own social evils while the war is on.

3. We are concerned particularly with the problems involving civil liberties, race discrimination, and economic justice, all closely inter-related.

Our people must preserve the constitutional liberties of individuals and minority groups at the same time that they fight those who rob nations of their freedom.

The wrongs of racial and religious discrimination must be removed. We recognize the danger of anti-Semitism. We deplore the discrimination which ap-

pears in the exclusion provisions of our immigration laws. The chief racial problem of our own nation, however, is found in relation to the Negro, in the grave discrimination from which he suffers in many areas of American life.

Economic opportunity must be provided for all workers, and social security for all ages and conditions, carrying to completion plans already begun.

Only as we all work toward these ends can we secure the full life and strength and unity of our own people, and earn a place in the moral leadership of the post-war world.

Security Against Depression and War

The following excerpts from the significant address delivered by Vice President Henry A. Wallace on the anniversary of Woodrow Wilson's birthday, December 28, indicate some of the main points of a practical and constructive analysis of the problems of world order.

The situation in the world today is parallel in some ways to that in the United States just before the adoption of the Constitution, when it was realized that the Articles of Confederation had failed and that some stronger union was needed. . . . We know now that the League of Nations, like our own Union under the Articles of Confederation, was not strong enough. The League never had American support, and at critical moments it lacked the support of some of its own members. The League finally disintegrated under the successive blows of world-wide economic depression and a second World War. Soon the nations of the world will have to face this question: Shall the world's affairs be so organized as to prevent a repetition of these twin disasters — the bitter woe of depression and the holocaust of war? . . .

The United Nations, like the United States 155 years ago, are groping for a formula which will give the greatest possible liberty without producing anarchy and at the same time will not give so many rights to each member nation as to jeopardize the security of all. Obviously, the United Nations must first have machinery which can disarm and keep disarmed those parts of the world which would break the peace. Also there must be machinery for preventing economic warfare and for enhancing economic peace between nations. Probably there will have to be an international court to make decisions in cases of dispute. And an international court presupposes some kind of world council, so that whatever world system evolves will have enough flexibility to meet changing circumstances as they arise.

As a practical matter, we may find that the regional principle is of considerable value in international affairs. For example, European countries, while concerned with the problems of Pan America, should not have to be preoccupied with the problems of Europe. Purely regional problems ought to be left in regional hands. This would leave to any federated world organization problems involving practical matters which affect countries of different regions or which affect the whole world.

The aim would be to preserve the liberty, equality, security and unity of the United Nations — liberty in a political sense, equality of opportunity in international trade, security against war and business depression due to international causes, and unity of purpose in promoting the general welfare of the world. In other words, the aim would be the maximum of home rule that can be maintained along with the minimum of centralized authority that must come into existence to give the necessary protection. . . .

It is true that in the long run any nation, like any individual, must follow the principle of self-help, must look to its own efforts to raise its own living standards. But it is also true that stronger nations, like our own, can provide guidance, technical advice and, in some cases, capital investment to help those nations which are just starting on the path of industrialization. . . .

Our surplus will be far greater than ever within a few years after this war comes to an end. We can be decently human and really hard-headed if we exchange our post-war surplus for goods, for peace and for improving the standard of living of so-called backward peoples. We can get more for our surplus products in this way than by high-tariff, penny-pinching, isolationist policies which hide under the cloak of 100 per cent Americanism. Self-interest alone should be sufficient to make the United States deeply concerned with the contentment and well-being of the other people of the world. For, as President Roosevelt has pointed out, such contentment will be a practical guarantee to world peace, and it is only when other peoples are prosperous and economically productive that we can find satisfactory export markets among them for the products of our factories and our farms. . . .

After the war it will be vital to make sure that another period of unemployment does not come on. With this end in view, the suggestion has been made that Congress should formally recognize the maintenance of full employment as a declared national policy, just as it now recognizes as national policies the right of farmers to parity of income with other groups and the right of workers to unemployment insurance and old-age annuities. . . . Maintenance of full employment and the highest possible level of national income should be the joint responsibility of private business and of government. . . .

How thrilling it will be when the world can move ahead into a new day of peaceful work, developing its resources and translating them as never before into goods that can be consumed and enjoyed! But this new day will not come to pass unless the people of the United Nations give wholehearted support to an effective program of action.

Jewish Statements on World Order

Two of the finest religious statements on world order to appear during the present war have been issued in recent months by American Jewish groups. One is a statement *(I)* issued in July by the Rabbinical Assembly of America, an organization of conservative Rabbis. The other is a statement *(II)* issued in December by the American Institute of Judaism, called together by the Central Conference of American Rabbis, an organization of Reformed Rabbis.*

The statements evidence a large degree of agreement on first principles and more immediate policies, both with each other and with Christian pronouncements in this area. They agree that peace is a positive state of society. It is *"shalom,* a healthy, harmonious, and cooperative social order" *(I).* It is the harmonious coexistence of racial, national, and cultural groups and their collaboration to establish God's Kingdom on earth *(II).* While the immediate menace to society is fascist aggression, both statements emphasize the underlying causes of conflict: the abuse of nationalism and the failure to live up to the laws of God. They are in accord that "the spiritual teachings of religion must become the foundations of a new world order" *(II).* Both have faith in man's high destiny: "to order the world after the Kingdom of God" *(I);* "to perfect the world under the loving sovereignty of the Almighty" *(II).* The December statement says more on the subject of interreligious cooperation. It recommends the formation of cooperative agencies on a world scale to increase the effectiveness of interreligious action.

With regard to political, economic, and racial matters there is also a large degree of agreement. The two groups agree that victory for the United Nations is indispensable to a just peace, that permanent international organization based on the federation of nations is necessary, that many powers now enjoyed by individual states should be vested in the new federation, and that international organization needs to be backed by an international police force. The July statement recommends a union of democratic nations as the nucleus for international government. The December statement urges a United Nations tribunal to judge those responsible for atrocities.

Conservative and reformed Jewish groups are also in accord on the need for international collaboration to provide more equitable access to raw materials, economic resources, and markets. They both cite the principle of economic trusteeship—"The earth is the Lord's and the fullness thereof." The December statement goes further in applying principles of economic justice to domestic policies. It supports the democratic control of national resources, employment for every person willing and able to work, the protection of labor's right to bargain collectively, the participation of workers with employers in the management of industry, and the extension of social security legislation.

On racial problems there is likewise essential agreement. The common origin and kinship of all men is contrary to discriminatory practices and all racial myths. All racial groups are entitled to freedom from discrimination and segregation and freedom for education and progress. The brotherhood of all peoples requires a new era in international relations: The colored peoples of Asia and Africa should be granted "equality of status with the white nations of the world" *(I);* they need to be "admitted as equals into the councils of nations" *(II).* Brotherhood also requires new relationships in the United States: The Negro is entitled to "full equality of political, economic, and cultural opportunity with the White" *(I);* he must enjoy equal advantages in "education, medical care, and housing" *(II).* The July statement includes a special section on minorities. It holds that every minority group should have the right to its own religious and cultural interests "which are fully compatible with loyalty to the nation as a whole and with due respect to the rights of other groups."

In the two sections on the special problems of Jews, the Jewish leaders agree, as do other religious groups, that "together with all other men, Jews must be guaranteed political equality, full economic opportunity, and a chance for complete spiritual self-realization" *(II).* The July statement stresses the need for protection of religious and cultural rights by the international federation. The December statement calls attention to the need for homes for the millions of homeless Jews, either their former or new homes where they may be free.

The July statement urges "recognition of the right of the Jewish people to Palestine as its national home." It supports international administration of Palestine with full protection of the rights of Arabs who prefer Palestine to one of their own national states, until the "Jewish Commonwealth of Palestine" is in a position to enter the world federation as a member nation. The December statement calls for full recognition of the "right of Jews to a homeland in Palestine" and for the creation of conditions after the war to "permit as large a Jewish immigration to Palestine as possible."

Christians as well as Jews need to take into account the interconnection between the problem of Jews and the general problem of world order, pointed out by the July statement:

> As long as anti-Semitism can be exploited by arbitrary aggressive powers, the world will know no peace; and as long as nations live in perpetual strife with one another and keep thwarting each other's hopes for security and prosperity, the Jewish people will be among the worst sufferers.

*The full text of *I* is in the October 1942 issue of *Contemporary Jewish Record.* The text of *II* is in the December 25, 1942 issue of the *New York Times.*

PROGRAM SUGGESTIONS

The series of institutes on the theme "Win the War—Win the Peace," sponsored by the American Council of the World Alliance and the Church Peace Union as well as a number of other national organizations, is being continued in various parts of the country. The interest and response on the part of communities in which these institutes have been held have been constantly large. The latest institute, held on January 11-12 in Hoboken, New Jersey, brought together eager audiences crowding the halls. The next institutes will be held in three southern centers. An institute will be held in Durham, North Carolina, February 11-12; in Atlanta, Georgia, February 14-16; and in Richmond, Virginia, March 21-23.

Brotherhood Month

In accordance with the growing custom among religious groups in this country, American churches and synagogues will join in celebrating February as Brotherhood Month. Sunday, February 14, will be recognized as Race Relations Sunday and the week of February 19th to 28th will be observed as Brotherhood Week. In a message endorsing Brotherhood week, President Roosevelt said:

> The perpetuation of Democracy depends upon the practice of the brotherhood of man. The American conviction in war and in peace has been that man finds his freedom only when he shares it with others. People of every nation, every race, every creed are able to live together as Americans on this basis.
>
> We are fighting for the right of men to live together as members of one family rather than as masters and slaves. We are fighting that the spirit of brotherhood which we prize in this country may be practiced here and by free men everywhere. It is our promise to extend such brotherhood earthwide which gives hope to all the world.
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> The war makes the appeal of Brotherhood Week stronger than ever.
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> I commend to all our citizens the observance of Brotherhood Week, February 19-28, 1943. I like the slogan "Victory for Brotherhood." I trust that that call of the National Conference of Christians and Jews to affirm anew the religious principles of understanding, justice, friendliness, and cooperation on which the realization of brotherhood rests will be heeded across the land by those of every occupation and religious allegiance. It is the application of these principles that makes our country united and strong.

Materials on Race Relations Sunday may be secured from the Department of Race Relations, Federal Council of Churches, 297 Fourth Avenue, New York City. Literature on Brotherhood Week may be obtained from the National Conference of Christians and Jews, 381 Fourth Avenue, New York City.

Youth for Freedom Week

American Youth for a Free World is sponsoring a National Youth for Freedom Week between Lincoln's and Washington's Birthdays, February 12-22, to demonstrate the unity of purpose of the young people of all freedom-loving nations and the cooperation of American youth in war service. The youth celebration immediately precedes Brotherhood Week and will, it is hoped, reinforce the purposes of the latter national observance.

National and local youth organizations and groups of interested individuals are being asked to organize appropriate celebrations such as public meetings, forums, cultural festivals, school convocations, or special religious services. The sponsoring organization is suggesting that the observances be organized around some particular phase of war service activity as well as an international theme such as Youth of the United Nations, the Four Freedoms, World Organization, etc.

A national conference of youth leaders will be held February 19-21 as part of the youth week. For further information, write to American Youth for a Free World, 55 West 42 Street, New York, N. Y.

The United Nations in War and Peace

A number of public and private agencies are cooperating during January and February to publicize the United Nations and their significance both for the present and for the future. Theatres across the country are showing movie shorts on the United Nations, a number of special radio programs on this theme are being arranged, a special two-cent stamp is being issued on January 14 by the Post Office Department, special addresses by leaders of this and other countries are being made on this subject and many private groups are making the same emphasis in their programs. We remind leaders of study groups of the excellent *United Nations Discussion Guide,* prepared by Vera Micheles Dean and published cooperatively by *News Week,* the *Readers Digest* and *Time* which may be secured while the supply lasts from the United States Office of Education, Washington, D. C.

Program on the Far East

The American Committee of the Pan-Pacific Women's Association has issued a mimeographed outline of study suggestions for women's groups on problems of the Pacific area. The suggestions for the conduct of the group and for reading by individual members have been prepared by Mrs. Edgerton Parsons, member of the Executive Committee of the World Alliance. The reading suggestions combine both references to traveler's books and fiction, as well as to historical works. Study groups will find stimulating ideas in this material. The program outline can be secured free of charge from Mrs. Lois P. Hughes, Acting Secretary, 35 West 9 Street, New York, N. Y.

Magazine Articles

Copies of the interesting article by Stanley High, entitled "Religion in the Armed Forces" may be secured without charge from the *American Magazine,* 250 Park Avenue, New York. The January issue of *Free World* contains a valuable series of addresses delivered for the December Conference on World Confederation. Among the many excellent articles in the January issue of *Foreign Affairs* is an article by Karl Barth entitled "The Protestant Churches in Europe." The January 4 issue of *Time* includes the first of a series of supplements on the post-war world entitled "World to Come." The Christmas issue of *Life* contains an article by John Foster Dulles, "A Righteous Faith."

SUGGESTED READING

The Fight of the Norwegian Church by J. L. Mowinckel. World Council of Churches, 297 Fourth Avenue, New York. Free, while supply lasts.

The former Prime Minister of Norway tells one of the finest religious stories of our time, the account of Norway's heroic churchmen in their struggle against Nazism.

The American Churches and the Churches of Europe by Samuel McCrea Cavert. World Council of Churches. Free, while supply lasts.

Dr. Cavert's report on his trip to the Continent is here printed in convenient leaflet form.

A Service of Worship for Use in Time of War. Beacon Press, Boston. 50 cents for 100 copies.

The service was compiled by three ministers at the request of the Unitarian War Service Council.

The Issues of the War and the Peace by Edith C. Magruder. National Student Council of the Y.W.C.A., 600 Lexington Avenue, New York. 10 cents.

A good pamphlet for leaders of student groups in the colleges.

American Policy

Peace and War. A publication of the U. S. Department of State. May be secured from the Superintendent of Documents, Washington, D. C. 25 cents.

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